

Aln8bak News®

COWASUCK BAND - PENNACOOK / ABENAKI PEOPLE
COWASS North America, Inc. - P.O. Box 52, Alton, NH 03809

January	<i>Alamikos</i>	Greeting Time Moon
February	<i>Pia8dagos</i>	Falling Branch Moon
March	<i>Mozokas</i>	Moose Hunting Moon



Winter	<i>Pebon</i>
In Winter	<i>Peboniwi</i>

Spring	<i>Siguan</i>
In Spring	<i>Siguniwi</i>

This Issue - Headline Articles

New Headquarters

2008 Events

Winter Social Reports

Vermont Recognition Politics

Citizen Application Requirements

Notice to Citizens & Members: If you have not reapplied for citizenship / membership or have not maintained your address for our records we will be removing you and potentially your whole family group from our records.

New Band Headquarters

We finally have a new Band headquarters in Alton, New Hampshire. We have been searching every week for over two years to find a house, headquarters, and location where we can settle in to hold pow wows again. Our original thoughts were to find an old large colonial farm with land. Everything that we found was either too run down, in a flood zone, or with poor quality land. We looked in nearly every town in New Hampshire south of Littleton, from the Connecticut River to Maine.

Unexpectedly, we found a "fully loaded" contemporary ranch style home with level woodlands in the Lakes region. The location is very good being on Suncook Valley Road (Route 28) in Alton, New Hampshire about 5 miles south of Lake Winnepesaukee.

Unlike many of the old farms, this home is a modern energy efficient home and office. We have over 400 feet of highway road frontage and a nicely wooded 12 acres. One boundary line is a small stream and the back lot line is a snow mobile trail. We believe that we will be able to open a meadow field at the back of the lot for a permanent Pow Wow grounds and a site for a Sweat Lodge. Unfortunately this work will have to wait until this Spring, we still have 3-4 feet of snow cover.

The new headquarter address information is:

Cowasuck Band Pennacook - Abenaki People
COWASS North America, Inc.
PO Box 52 / 840 Suncook Valley Road
Alton, NH 03809-0052
Telephone: (603) 776-1090
FAX: (603) 776-1091
Email: cowasuck@cowasuck.org

Cowasuck Band Events - 2008

We encourage all Band members to participate and support our activities. For event directions, information, and details contact us at (603) 776-1090 or check our website at www.cowasuck.org.

All Gatherings and Pow Wows are full public inter-tribal events that are being held by our Band. Native American Indian drums, dances, artists and artisans are welcome and invited, contact us for details.

The Aln8bak News® is published quarterly by COWASS North America, Inc. the non-profit cultural and social services organization of the Cowasuck Band of the Pennacook-Abenaki People. Each subscription costs over \$15@ per year - donations are appreciated.

TELEPHONE: (603) 776-1090 / FAX: (603) 776-1091
NEDOBK Network Help Line: (800) 556-1301

Gatherings & Pow Wows

July 26-27, 2008

Cowasuck Band -

14th Mid-Summer Gathering & Pow Wow

Sunncook Valley Road (Route 28)

Alton, New Hampshire

This event has been cancelled for the last two years while we were in the process of recovery and moving. The Alton Band headquarters site may not be ready for this year's event, so we are going to leave this event to the status of TBA (to be announced). If we can find an alternate site for this year, we will make an announcement to update the date and location.

September 20-21, 2008

Cowasuck Band

2nd Fall Gathering & Pow Wow

Pow Wow Grounds at the Skylark Airport

54 Wells Road, Broad Brook, Connecticut

& access from the Connecticut Trolley Museum

Interstate I-91- Exit 45 (Route 140)

East Windsor, Connecticut

Our Red Hawk Drum will be the host singers for the event, all guest drums are welcome. For directions, information, and area motels contact us at (603) 776-1090 or check our website at www.cowasuck.org.

September 27-28, 2008

Manville Settlers' Days

Manville Sportsmen's Club

High Street (Route 99 / Sayles Hill Exit)

Manville (Lincoln), Rhode Island

This is a public French and Indian historical and cultural event, Indian activities are limited. Our people are making a cultural presentation and our Red Hawk Drum will be singing at the event. Native American Indian and Colonial-Era Re-enactment artists and artisans are welcome by prior agreement with the Manville Sportsmen's Club. For directions and information contact us.

Winter Social -

We held our 2nd Winter Social at the Mt. Carmel Society in Enfield, Connecticut. Last year we invited a few artisans to setup and this year we opened it up for even more. To our surprise we had to turn some

away for the lack of space.

Sag8mo Paul opened the Social with an Abenaki prayer and welcomed everyone that was there. Throughout the day we estimated that there were well over 100+ people in attendance, making this social one of the largest that we have held.

Our Red Hawk Drum and the Turtle Drum sang all day long. We conducted several specialty dances such as Grandfather Maple's Snake Dance, the Pine Needle Dance, and the Children's Candy Dance. The dance floor was filled all day.

As always we had a great pot luck feast with many traditional foods such as Corn Chowder, Bean Soup, Turkey, Rice, Cornbread, and many different desserts. No one seemed to be hungry after the feast, there was so much good food that we even surpassed our previous feast efforts.

As a result of the large turn out for this event we are considering a larger facility and to open it up to more artisans and vendors. We will provide more information on this during the year.

Kchi Oliwini, Great Thanks to all of you that helped make this social a great success.

Regional Winter Socials -

This Winter we were able to get most of our Grand Council, Elders and members to Winter Socials throughout the region. Bear's Turtle Drum, the Mohegan, and Mashantucket Pequot Winter Socials were the most notable. These socials gave us the opportunity to meet and talk to the tribal leaders from many of the regional groups.

This fellowship of feast, dance, songs, and conversation makes the bond between us all in the Native American Indian community that much stronger and it carries a time honored tradition of People socializing together in peace and respect for all of us, being related by the blood of our ancestors, L8godamw8gan.

West Coast Midwinter Ceremonies

A New Year Festival

By: Lisbeth Johnson / Gawenase

During the month of February, when the constellation known as the Seven Dancing Stars is at it's brightest in the sky, it is once again the time for the stirring of the ashes. The time is right for putting out the old fire and starting up the new. We are looking with

anticipation for the springtime to come. This is the time of year to put our thoughts towards the Creator. Because Creator has seen fit to give us seasons. A time for planting, a time for tending, a time for harvest, and a time for rest and reflection, Midwinter was then, and still is today, a time for Thanksgiving.

I muse about how our existence has come into being. At this present date our Eastern Woodland group has taken on a life of its own. The Turtle clan is growing and the Bear clan is as well. We started out with four families who met at the powwows thirty some years ago. We were dancing in the arena when we recognized a familiar style of clothing and beadwork. The Thanksgiving story, the Creation story and Trees of Life were beaded on our prospective regalia's. We, Six Nation, Mic Mac and Abenaki people, found great joy and camaraderie upon discovering one another at a powwow so far from our homelands.

As the time passed we found ourselves raising families of our own. It came time that we felt that it would be a good thing if we were to give our children knowledge about their culture. We knew from our teachings that it is our responsibility to teach them about who they are, unto the 7th generation.

It happened about twenty years ago after we had been honored by the Alaska Natives who invited us to their traditional Potlatch where the whole experience of the Potlatch made us feel homesick for our own culture. There were so many similarities to ours in their order of business, such as coming out of mourning and conducting their naming and adoption ceremonies. That is when the idea came to us that there was really nothing stopping us from finding a suitable place right here in the state of WA to put on a Feast and Thanksgiving for our children to witness and learn about their own East Coast history; so the Turtle Clan invited the Alaska Natives to act as moiety to witness our ceremony.

Our very first Midwinter ceremony happened in one of the rooms at the Mason school where the monthly powwow was being held.

That afternoon we conducted our business and fed our guests and then we later continued to celebrate at that evenings powwow; and so it was from that humble beginning we have grown to 120 people celebrating Midwinter for two full days in a rented lodge at Hillcrest Park. We are a Thankful People.

Daniel L. King, Sr. - Passes On
June 27, 1948 - January 10, 2008

Daniel L. King Sr. "Bebe", aged 59, of Bain Street, Cranston, Rhode Island, passed over on January 10, 2008 at Rhode Island Hospital. He was the husband of Cynthia A. (Brown) King for 40 years. He was born in Waterville, Maine, he was the son of Emma (Perlotte) King and the late Charles King.

Bebe was Chief Council of RI Abenaki Council and Alliance.

Besides his wife and mother, he leaves his children, Daniel L.King,Jr. and Heath K. King and Dawn G. Miller, three brothers, Wayne,Timothy and Keith King, four sisters, Arlene Beavis, Debi Testa, Kim Pelosi and Joy Kirinsky, eight grandchildren, and one special niece, Sierra Haywood and many nieces and nephews. He was the brother of the late Gary King, Sr and Joe Pooler and grandfather of the late Michael Miller.

A Mass of Christian Burial was celebrated at St. Ann Church, Cranston, Rhode Island and he was buried with military honors in the St. Ann Cemetery.

Native Words to Live By -

Show Respect to Others -
Each Person Has a Special Gift

Share What You Have -
Giving Makes You Richer

Know Who You Are -
You Are a Reflection on Your Family

Accept What Life Brings -
You Cannot Control Many Things

Have Patience -
Some Things Cannot Be Rushed

Live Carefully -
What You Do Will Come Back to You

Take Care of Others -
You Cannot Live without Them

Honor Your Elders -
They Show You the Way in Life

Pray for Guidance -
Many Things Are Not Known

See Connections -
All Things Are Related

Vermont Legislation -

The Vermont Commission on Native America Affairs (VCNAA) has been working on a revised S117 Bill to

provide for a method to recognize groups and individuals as Abenaki for many months. This proposed revision was made in an effort to recognize the Abenaki artisans because of a "blood feud" that became a "international issue."

It seems that ongoing complaints were made by Canadian Abenaki against self declared Abenaki artisans and craftspeople in Vermont. The complaints to the U.S. Bureau of Indian Affairs (BIA) were in regard to violations of the U.S. Code 101-644 known commonly as the "Indian Arts and Crafts Protection Act." The complaints were filed to stop artisan and crafts people that identify themselves as Abenaki without proof that they are Abenaki Indians. Since no Bands are recognized in the U.S., the BIA took action on the complaints.

Several meetings and hearings were held to make a proposed revision to the original S177 bill that would give the VCNAA the authority and methodology to recognize the Abenaki (artisans). Our Band became involved in this issue when we were asked to testify on the behalf of the proposed VCNAA sponsored bill.

Although our Band is asserting and attempting to maintain our own rights of self determination, under U.S. Code 25, we voiced our support for the VCNAA in an effort to support the greater Abenaki community and to protect the rights of the many smaller groups and individuals that identify themselves as Abenaki descendants. Several of our Grand Council attended meetings in February to voice our support and to seek consensus within the Abenaki community at large.

But, behind the scenes, in a very deliberate and underhanded way, the Missisquoi group lead by April Merrill and Fred Wiseman; the newly created (in 2006) Traditional Band of the Koasek, led by Nancy Millette, and Brian Chevernet; and, Elnu, a group of re-actors, lead by Roger Longtoe Sheehan, tried to convince the state legislature that they should not have to go through this recognition process and that they were seeking immediate legislative recognition through their own legislative bill.

Somehow the issue focus of recognizing Abenaki artisans and craftspeople got lost in the much greater effort to get exclusive recognition for these specific groups.

Again, our Band leadership spoke at a Senate Hearing in February in support of the VCNAA proposed revised bill, and again the other groups lobbied for their own exclusionary bill. Moreover, they were attempting to take control over the VCNAA

for their own purposes.

As the lobbying progressed, the Nulhegan Band led by Luke Willard were opposed to the bill but somehow they made an agreement with the other groups. At that point they collectively started to make claims that they represented the full extent of the Abenaki community. The numbers of members in each of these groups has been guarded information so there is no way to know how many people they represent. Regardless of their actual membership numbers, real, inflated, or imaginary, they do not constitute a majority of our people.

There were so many revisions to the S117 bill that many of the interested parties could not figure what the current bill wording was. Other than those groups that were working against the VCNAA most parties did not have a copy of the revised bill until the day of the hearing. Following the Senate hearing another revision of the bill was drafted by these same groups, but the Senate committee made further revisions that set the requirements for their recognition, a review process, and a specific time table for submissions and compliance.

It now appears that the revised bill now numbered S369 goes well beyond the original VCNAA sponsored revision. The latest bill is still being changed by the day. The Senate Committee on economic Development, Housing and General Affairs, led by Senator Vincent Illuzzi, is trying very hard to make these three groups the exclusive Vermont groups. If this or any version of this bill are approved by the legislature and governor it will still be very difficult to comply with this bill for "permanent recognition."

As this news was being written, the Bill S369 gives each of these groups conditional undocumented state recognition by August 2008. They then have until March 2010 to start the process to meet the specific requirements for recognition. The bill also has a "sunset" provision for the "conditional recognition" when that will be repealed in 2012.

Prior to the final draft hearing that was scheduled for April 10, 2008, our Band appealed to the Vermont state legislature to include our Band within the context of this recognition bill. We are doing this on the behalf of our Band's Vermont family clans.

To silence us and our appeal to revise the bill, Senator Illuzzi took an exclusionary legislative position that specifically named the "chiefs" and approved groups. At this point it seems that the senator is deliberately discriminating against us, and

every other group. He is intentionally interfering in Abenaki community politics by making tribal "chiefs" and groups by his legislation.

It is too bad that these sleazy groups worked and lobbied the Vermont senate against the greater Abenaki community for their own selfish and greedy purposes. The senator's committee controls the upcoming Lake Champlain Quadcentennial event. It appears that there are "millions" of dollars involved during this event, and these groups are desperately attempting to make this an exclusive money maker for themselves.

Unfortunately this legislation will give them recognition without any real merit and oversight and that it will be unlikely that anyone else will be allowed to enter into this process if they control the VCNA. In the end it is most likely that no group will get permanent recognition by the state of Vermont and ultimately everyone and every group could get hurt by their underhanded actions.

This goes back to the failure of our Abenaki community to maintain consensus. The peace, righteousness, and the power to survive for future generations - consensus is a basic Indian concept that seems to allude many of our People.

The only good news that came out of this mess is that the BIA has given us a way out of the "Indian Arts and Crafts Protection Act" problem by advising us to change our artisan claims of being Abenaki Indians to being of Abenaki Indian descent, or being descendants of Abenaki Indians, or that we make our items in the ways of the Abenaki Indians. This is really a simple fix to a problem that these trouble makers were trying to take advantage of by getting their own recognition at the expense of the greater community. So as we enter another year of unrest in Vermont the cast of trouble makers seem to be the same ones that we have dealing with for many years. Read on, it continues...

Indian Arts and Crafts Act 101-644

By means of letter dated March 28, 2008 from Ken Van Wey, U.S. Department of the Interior, we were notified that it was illegal to sell our art or crafts as Indian made. Since we have no nationally known artisans or craftspeople, someone of these trouble makers filed a non-specific complaint against our Band. We requested the BIA to identify which one of our Band citizens violated the law, as of yet no one has been named. So this is just another act of destructive bad behavior from within this group of trouble makers.

To comply with this law we previously resolved this matter when we re-issued our Artisan Certificates to our artisans with the designation that the arts and crafts are made by "Descendants of Native American Abenaki Indians."

Abenaki Nation of Vermont, Inc. -

In 2002, Howard F. Knight, Jr. contacted our Band to request that we assume the control of The Abenaki Nation of Vermont, Inc. At the time he was concerned that the corporation had no active board of directors and he feared that April Merrill of the Missisquoi would take control of it. We agreed to help him and notified the Vermont Secretary of state that our COWASS North America would assume the responsibilities for this corporation.

From 2002 to present we maintained and made the required state reports. When we filed our latest Biennial Report we discovered that Knight fraudulently filed an amended report in 2007 and replaced our business agent and board of directors. No board of directors meeting or other explanation was made to the state other than "A Statement" that was attached to the report.

A summary of the statement was that he was the retired chief of the Cowasuck Band, that Paul W. Pouliot was not a chief of the Cowasuck Band and that Nancy Lyons (a.k.a. Millette, Cruger) and Brian Chenevert were the chiefs of the Cowasuck Band.

The statement, which was hand written and notarized, was signed by Burton DeCarr, pipe carrier and spiritual leader (Missisquoi Band). DeCarr is a disabled adult whose legal guardian is April Merrill, chief of the Missisquoi Band. By the formal wording and handwriting analysis DeCarr did not write this statement on his own since he could barely sign his name on the line provided for his signature. Also within the notary acknowledgment section of the statement stated that "SHE" was acknowledged and signed it by "HER" free act and deed. That's strange, Burton is a man not a woman, so we know that a woman wrote and presented the statement to the notary, not Burton. Furthermore the statement provided no evidence as to why the corporation was "taken-over" by Knight.

The fraudulent new board of directors that Knight created included: Howard F. Knight, Jr., Lucie Caron, Karen Mica, John Davis, Virginia Toetosen,

and Jim Haskins, and the new agent office was at Knight's home address at 573 East Main Street in Newport, Vermont. It is interesting to note that some of these people are known to be within Nancy Millette's (Lyons) "traditional Koasek (Cowasuck)" group.

Since the theft of our corporate records and the creation of this "Koasek group" we have noted many suspicious activities that are linking these matters to the efforts of this group to get Vermont state recognition using Knight and our long term history and accomplishments. The matter was resolved with the Vermont Secretary of State and we regained control of the corporation. We have also filed a formal complaint to investigate this matter and have requested that the State Attorney General prosecute Knight and these listed parties if their fraudulent activities are substantiated.

This one more example of the dirty and underhanded activities that are on going in Vermont as a result of the Vermont S117 Bill that created the political environment of unrest within the Abenaki community.

Missisquoi Office Closed.-

The Abenaki Self-Help Association, Inc. of the Missisquoi Band (led by April Merrill) and their office on Depot Street in Swanton, VT was seized by means of a "Real estate Attachment" on February 4, 2008 as a result of an IRS federal tax lien. The tax code violation was IRS 6721 and the amount of the assessment was for \$15,020.27. Since this information should be available to the public, you can contact the Swanton, VT Assessors office (Book XI Page 187 / Attachment #187) or the IRS for more details.

Summary Editorial - Hidden Agenda -

For those of our readers that may not understand what is going on in our Abenaki community and particularly in Vermont, we provide the following facts and opinions.

In 2007 the BIA officially denied federal recognition to the Missisquoi Band because they did not meet the requirements to be an Indian tribal group. In 2006 following the passage of S117, the Traditional Koasek group was formed on the internet. In 2004 the Nulegan Band was formed from members of the Missisquoi (1995-2003) which was in turn a spin off from those removed from the Missisquoi rolls. So

are any of these really Abenaki Indian groups according to federal or state standards?

The Vermont S117 bill that created the state Indian commission (VCNAA) provided a means for all Indian (not just the Abenaki) people to have representation to deal with Indian matters. This bill did not specifically recognize the Abenaki or specific Abenaki bands as state Indian groups.

The complaint which was filed with the BIA (US Bureau of Indian Affairs) in regard to Abenaki artisans that "may" be violating the "Indian Art and Crafts Act" by labeling their works as made by "Abenaki Indians." There are several ways to address this "labeling" issue. One of the most difficult is to give the Abenaki Indians "state recognition." This created the power play related to which group or groups would or could be recognized by the state of Vermont.

To compound this matter further, the state is holding a Lake Champlain Quadcentennial event that is of international importance to Vermont. A key historical component of this event is the existence of the Abenaki. Hence the Vermont Economic Development Committee, chaired by Senator Vincent Illuzzi, is very interested in quickly creating Abenaki groups legislatively. He is doing this to avoid a lengthy recognition process like that of the federal government.

So you would say, that is great for the Abenaki community, but that is not the case. Three specific groups are attempting to dominate this process for their own unsubstantiated claims that they are the true and only Abenaki. They are also changing their band names to include the phrase "Sovereign" or "Sovereign Abenaki Nation," this is just one more way for them to make their claim for domination over all other Abenaki people.

This legislation automatically gives them three of the seven seats on the VCNAA and a position to control any other groups that may want to seek recognition through this process. This goes well beyond the "Arts and Crafts Act" or event issues.

There are several underlying agendas that these groups do not want the public to know. These include the potential ability to seek exclusive funding, services, and the attentions of other "interested parties" that the Abenaki community at large could not seek. International gambling investor interests and national land claim attorneys are extremely eager to deal with "emerging" tribal groups. Even limited state recognition is a potential "open door" for the legal activities of these special interest groups starting in

2008 and running at least until 2012. A lot of damage can be done to our Abenaki community in that amount of time.

As soon as this recognition process is started without proper administration it could get out of the state's control very quickly. If there is money at stake from outside sources the state could find itself in a legal and political mess. This also does not address those Abenaki individuals and groups that are left out of this recognition process that could file discrimination cases against the state for their lack of proper and inclusionary oversight.

All of this is bad enough, but it has been reported from Canadian sources, documents, and email messages that a woman in Connecticut has been working for the U.S. and Canadian federal governments as a agent and agitator inside several groups of the Abenaki community. The purpose of which is to gather information and disrupt Abenaki groups by creating dissent. Check the many Abenaki internet "chat-rooms." Several postings have advocated and encouraged violence against any Abenaki or Abenaki group that speaks out about the events that are occurring in our community. She has been directly linked to at least two such acts of violence. This is not unreasonable to believe considering the well documented activities of the FBI wherein they infiltrated groups, (AIM, Mafia, et.al.) and then encouraged inside people to do killings and other illegal acts to disrupt the group.

In a final note, it appears that the state may be backing "alleged Abenaki" groups that make a mockery of our Abenaki community, groups that continue to do what ever they want with little or no regard for the government and the laws of Vermont and the U.S.

Native Words By: Ed Where Eagles Fly

When our own people emulate the spider... The spider says to those who spin the web... Oh woman what a terrible web you weave, when you practice on each other, how to deceive... hate...lie...

Wijokadoak Language Project -

Western Abenaki Language Assessment

Wijokadoak is half way through the year long Abenaki Language assessment. A good working team has come together, and more Abenaki people are joining forces with each passing month. The findings are clear, our language is in serious danger of being lost and Abenaki people are very interested

in doing anything and everything possible to keep this important part of our culture alive. The lead person for language preservation is Elie Joubert; Elie has helped Wijokadoak with our motto, "*wigôdamiwi niuna chowidbeswôgan aloka kassiwi*" which translates to, "willingly we work together" to preserve the language.

Our original announcement met with many communications and offers of support. (To the one individual who has not heard back from us, you will soon.) The Vermont Linguist student who volunteered to support the project is a welcome addition and already she is providing valuable services. We have several pilot projects in the works and will be announcing them as developments happen. Please check www.wijokadoak.com for updates and announcements over the next six months. You may use the contact form at the website to send your name and address if you would like to be part of the language survey we are conducting this fall. It is very important that every Abenaki person be a part of this important consensus about the language.

Your address will be kept confidential and not used for any other purpose. The team has been waiting for the weather to break in order to arrange meetings with groups not already involved. We know that there are differences in the way Abenaki people speak; our goal is that we will be able to communicate with one another in the language. So long as we can understand what others are saying, we are not focusing on how to spell a word, or what is the best pronunciation. Our prayer is that we hear from every Abenaki group and interested individual about what would help them learn to speak Abenaki, and how we might create opportunities to use the language together. We look forward to hearing from you.

Sherry L. Gould, Director, Wijokadoak

Mena'sen - Cowasuck Band Unity -

Yannick Mercier has been discussing joint activities that our Bands can work together on during this Spring and Summer. The Canadian government is preparing for the 400th Year Celebration for Quebec. There are specific parts of the Native American portion of the celebration that the Mena'sen Band has committed to do and our Band will assist them.

Tribal Actions and Government COWASS North America The Abenaki Nation of Vermont

➤ Warning - Notice - Action Required

All existing Cowasuck Band Citizens and Members are being requested to resubmit applications to replace our stolen Band records. A copy of the application form is available by contacting us through the mails or from within our website in the "Forms Section" at www.cowasuck.org.

WITHOUT EXCEPTION - Each family group and or individual member MUST submit an application, including all family history and genealogical information. The deadline for resubmitting your application is JULY 1, 2008, at that time we will complete the review of the applications. DO NOT delay taking action now, we are going to be making a decision to close the Citizenship / Membership records and rolls following that date.

Please Note: Incomplete Applications and /or supporting documents WILL BE accepted to hold your Citizen / Member status until you complete the application process. As we receive family records we are creating a Band data base that may provide information that will assist those that still have incomplete records. **Do not hesitate to send what you have, we may be able to help you as time goes on.**

We encourage you to submit this information on a PC computer generated record such as a CD, DVD, or by Email file attachment. Paper records are also acceptable, but for security and potential loss issues, do not send any original family records, pictures, or birth certificates - copies are acceptable.

This newsletter and our website will be your only notice on this matter, so please maintain your current mailing address and notify us if you move. We encourage all family member groups that read this notice, to notify other family members, adult children, and other relations that may have moved, so that they are not removed from the Band records by omission.

Please note we are now located at:

**COWASS North America
Cawasuck Band of the Pennacook - Abenaki People
P.O. Box 52
Alton, NH 03809-0052**

**(603) 776-1090 / (603) 776-1091 FAX
Email at: cowasuck@cowasuck.org**

➤ *Meetings - Bodawazin -*

The Grand Council and Elder's Council has been holding monthly meetings and will continue to hold meetings and Drum / Singing practice throughout the year.

The continuing subject matter of these meetings will be to discuss our events, programs, projects, and cultural activities. All Band members are strongly encouraged to attend any meeting.

Council meetings and other work project sessions will be held during the dates noted on the enclosed schedule, the website, and through email messages. To be informed please send us an email message to cowasuck@cowasuck.org so that we can add you to our messaging system.

➤ *Citizenship Review Committee*

The Grand council has called for the formation of a special committee to review citizenship applications and the related genealogical information that is submitted. Lynn Menard-Mathieson volunteered to lead this committee. Gail Demers and Rene Blanchette (Grandfather Maple) are the other primary members of this committee.

➤ *West Coast Council Report*

Doris Nickles, our West coast Matriarch has notified our Grand Council that Wayne Pease has been very busy with his business and can not perform the duties as the sub-chief. Doris recommended that Robert "Bobby" F. Pease, Jr. take over as the Sag8mis, or sub-chief for the West Coast Council to help the council become more active. The Grand Council has reviewed the needs to revitalize this council and has agreed to her recommendations and wishes.

Bobby is very active in the Native American Indian community in his area of California, and was the natural choice for a replacement. He hopes to be able to put more energy into the West Coast Council and its families. We ask you all to help and support him in his efforts.

For those that want to contact him, his address is: Robert F. Pease, Jr., P.O. Box 1270, El dorado, CA 95623.

➤ *Red Hawk Drum & Dance Group*

We started a hand drum making course in January 2008. We will continue this activity as we get additional requests. As we previously stated, our goal is to develop the ability to conduct traditional

synchronized "Hand Drum" performances.

We are still looking for people of all ages to join the Red Hawk Drum and to form a Dance performance group. We will be providing dance lessons for Abenaki and Algonquin style dances in response to specific songs that we sing. Contact us at the Band headquarters if you are interested in drum making, rattle making, singing, or dancing.

➤ Events Committee

The 2008 events season is in progress. We are calling for workers for all types of jobs for our ongoing events. Volunteers and groups of all ages are welcome to help, contact us at the Band headquarters if you are interested.

➤ Website Re-Design

The Cowasuck website is undergoing updating. Norman LaPolice and Lynn Menard-Mathieson, have been setting up the new layout that will have more graphics, pictures, and direct email contact to Grand and Elder Council leaders.

Our goal is to update the site and to make it more interesting to use and to provide increased access to our leadership for our citizens and the public at large. We encourage you to comment on our revisions and to make suggestions for additional changes or featured sections.

➤ Website Stores

As part of our website updating, we are opening an Artisan-Crafter Co-Op Store. This will be open to all Abenaki Indian descendant artisans regardless of tribal affiliation. Those that wish to post their art and crafts will be able use this new website section to picture, advertise their items, and to provide sales and email links to them. Those that are interested should contact our Band headquarters for more information.

Our Band Store is on our internet website with tee and sweat shirts. Call, write, or email for pricing and size availability: The Band Store is on the website at - www.cowasuck.org

➤ Aln8bak News

In response to the fact that thousands of viewers read our Aln8bak News on-line and as a result do not support the costs to create and publish it we now restrict viewing of the current Aln8bak News issue on the www.cowasuck.org website until the following issue is published and mailed. This will delay the online viewing of the current Aln8bak News for at least three months.

For those that want to read it in a more timely fashion you can make a donation to subscribe for the mail version. Please see the Donation form on the website.

The cost of printing and mailing the Aln8bak News is over \$15 per year. Donations and newsletter subscriptions can be made through the mail but also can be made on the website using the online PayPal credit card system. Note: The PayPal system charges fees for processing these donations, we appreciate more than the recommended donation to cover the fees as well.

The Aln8bak News also needs articles, pictures, and stories that you can share with your tribal community. These can be submitted by mail, email, or FAX (see the front page for contact information). We encourage submissions from the entire Abenaki and Native American community.

Thank You - to all of our readers that have made donations to support the newsletter.

An insert page is provided in each issue of the newsletter for subscription applications and renewals. At the end of your name line on the mailing label there will be a +1009, +0610, etc. this indicates the year (month and year - such as October 2009 or June 2010) that your subscription ends. The label may also indicate <<LAST ISSUE>> or <<RENEW NOW>> as a reminder to contact us about your subscription.

➤ Contributions

To all of our readers - the Band and nearly all of our activities are funded by contributions. More than ever your financial donations and support are needed to deal with the many current issues that the Band now faces. Your continued support is needed to keep the Band, and our projects and programs going.

Any donations given to us are tax deductible as allowed by IRS regulations. COWASS North America is an IRS 501(c)3 non-profit charitable organization (FEIN # 223229024). Except for identification card and newsletter administrative fee donations, contributors will be acknowledged and given yearly donation statements for contributions for amounts over \$25.

➤ Ik8ldimek Program - Prison Outreach

Update - General Policy Issue -

Inmate correspondence must be directed to the Cowasuck Band Elders Council at PO Box 52, Alton, NH 03809-0052. The word has gotten out to honor this request so that our prison volunteer staff are not in conflict with prison regulations related to personal correspondence. We thank you all for your cooperation related to correspondence.

Federal Report -

During the move and set up of our new headquarters we were unable to visit the FMC Devens facility and Circle. We finally were able to visit our brothers in March. We were so glad to find out that they were doing well but had missed our visits. It is so strange that we now travel south, and into better and warmer weather when we visit them. In our new location we are nearly at equal distances between the prison facilities that we now visit.

New Hampshire Report -

We have restarted our visits within the New Hampshire DOC in March. We met with the Concord Circle and introduced ourselves to their other volunteers. We were also scheduled to perform the Spring Sweat Ceremony in Berlin. Unfortunately, the difficult Winter weather pattern put off the Sweat until the first week of April.

Now that we are permanently in the area we plan on making monthly visits as our time allows. We pray that the Circles stay strong and have patience until we can visit them again.

Native Words - Red Hawk Drum By: Spirit Helper

The beating of the Red Hawk Drum
is a stark reminder
of the days, long done.

When the earth was Sacred,
and the Creator was praised,

A time when the woods
were our life's blood food.
Before white man came,
and the trees were raised.

Back to a time
when animal and man
could communicate with each other
as their needs walked
Hand in hand.

Tho peace was never
a true part of this land,
at least we respected,
took only what we needed,
gave back what we could.

We were thankful for what
the Creator gave us,
and left some for our fellow man.

We did not tear down
just to cover with black top.
And we pray to the Creator

That this desecration,
Stops.

Hear the beat of the Native Drum

Native Words By: Ed Where Eagles Fly

The Ancestors have always had patience with us,
when we display spiders' web tactics, to our
neighbors.

We may bite, flail, kick, scratch and scream... but
Kchi Niwaskw can always see through our schemes.

How you treat the least of Creator's children will be
the same intensity of the elastic band, that when
stretched and let go... will snap back at the fingers
holding it.

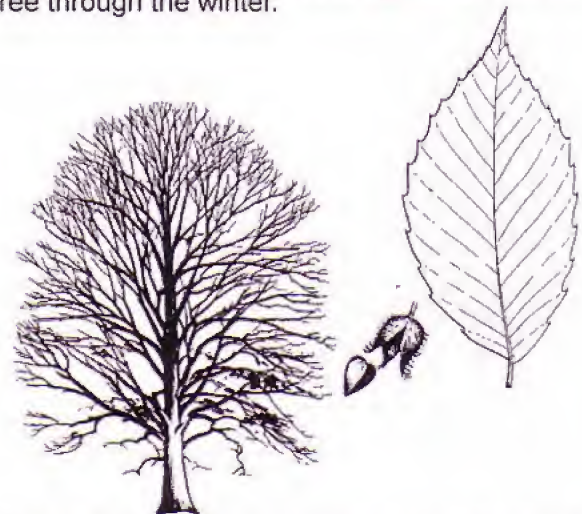
Medicine Bag - *Nebizon Mnoda*

« Beach - Wajoizi »

American Beech, *Fagus granifolia*, Wajoimizi,
Abenaki for Mountain Tree. Beechnut, Wajoimen,
Mountain Berry.

The American Beech is a large and distinctively
symmetrical tree that grows to 60-80 feet in height
with a diameter up to 3 feet. It grows best in upland
forests with light loamy rich soils that are not too wet.

The bark is smooth and gray. The leaves are
toothed and elliptical. The leaves will usually stay on
the tree through the winter.



The Beech will not bear nuts until at least 15 years of
age and a tree is considered mature when it reaches
200+ years.

When it fruits it develops three triangular nuts or
seeds in a single bur like husk covering. The nuts

mature after the first frost in the fall in September. The nuts are thin shelled and are easily opened by hand. The nut kernels are sweet and very good eating. They can be eaten raw or roasted or ground into flour. You can also make an excellent cooking oil by squeezing crushed kernels. Roasted and ground whole kernels can also be used for a coffee substitute.

The medicine parts of the Beech tree are the bark and leaves, and the solvent to extract the medicine is water. The medicinal properties are a tonic, astringent, and antiseptic.

A typical recipe from the past was a teaspoon of crushed leaves or a ¼ teaspoon of granulated bark to 1 cup of boiling water, taken up to 4 times per day.

Teas have been used for soothing the nerves, stomach problems, ulcers, dysentery, and conditions related to diabetes. It is also known to be used as a tonic to tone up the entire body and to improve the appetite.

Externally, leaf tea is a good antiseptic and astringent for cleaning and healing sores and skin problems. This can also be made into an ointment by boiling the leaves in a suitable oil.

As a food source the nuts are good eating and can be made into flour and oil.

Cautionary Note - Everyone has different reactions, allergies, or sensitivities to foods, herbs, plants, mushrooms, medicines, etc. Always test your reaction to a new item by minimal contact or very small dose. Do not attempt to use any herbal medicine without first being assured that you can use it safely. Remember, it took generations of our ancestors to find out which herbs and plants were good for them. In the same way we must re-learn and gain our own personal experience to which things are to our benefit.

Disclaimer - The herbal information provided is to be used in conjunction with the guidance of your professional health care provider. The herbal information described above is neither advice or prescriptions. Any remedy from any source should be employed with caution, common sense and the approval of your professional health care provider.

Let Us Eat & Drink - *Micida ta Gadosmida*



◀ Fiddleheads & Wild Leeks ▶

This is the time of year that the Fiddlehead Ferns are emerging. This is a simple and traditional vegetable recipe that could be attributed to our Winooski Abenaki ancestors.

Always hand pick the Fiddleheads when they are just emerging and the heads are still tightly curled. The Fiddleheads and

Wild Leeks used in this recipe can be found in the early Spring along streams in wet areas. Fiddlehead Ferns and Wild Leeks are now becoming more common place in most major grocery chain stores, so you should be able to get them even if you can not harvest them in the wild.

2 Cups	Fiddlehead Ferns, Masozial,
2 Small	Leaks (Wild or not), Winozizak,
1 Clove	Garlic (Fresh),
To taste	Salt, Ziwan,
To taste	Pepper, Dipwabel..

Carefully rinse the Fiddleheads in cold water and trim any browned ends or excess fuzz. Trim the roots from the Leaks and wash in cold water. Skin and mince the fresh Garlic clove. Put the Fiddleheads, Leeks, and Garlic in a pan with a small amount of water, or in a steamer. Boil until tender and drain. Season to taste.

Serve this vegetable side dish with any meat meal or use in a stew or soup, Serves 2-4. 🍴

Native Words By: Ed Where Eagles Fly

L♥ve is the most beautiful prayer we can ever sing to and for each other.

Without L♥ve, we can not heal one another.

When we will take the time, to send ourselves L♥ve, only then, will we have the power, to heal ourselves.

Animal Tracks - Hawk - Si8mo

The most common Hawk in our area it is the Red Tailed Hawk, *Buteo jamaicensis*. In Abenaki the word for Hawk is, Si8mo. Within North America there are five sub-varieties or races: the Eastern "*borealis*," Southwestern "*fuertesi*," Western "*calurus*," Great Plains "*Krider's*," and the rare "Harlan's Hawk" or "*harlani*," A variation of the Red Tail Hawk can be found nearly everywhere in the United States and Canada.

When in flight, the adults of all races of the Hawk exhibit a dark brown bar on the leading edge of the under wings and dark brown mantle. The belly is white with a band of dark streaking. The tail feathers are reddish, varying from buff-pink to deep red with black bands. The younger birds are duller in color with dark brown tail with a black band. The coloration of both adult sexes is similar and is variable by location. The weight is a little over 2 pounds, the length is 18 to 25 inches, and the wingspan is 46 to

58 inches.

Due to the vast extent of the habitat range the diet of the Hawk is widely variable. Their prey includes: mice, bats, squirrels, and other mammals (up to the size of rabbits), reptiles, snakes, amphibians, crustaceans, insects, spiders, worms, and other small birds. For larger prey, it feeds on the ground, for the smaller prey it will feed on a perch.

The Hawks are monogamous and solitary nesters, often mating for life. The nest is made of sticks and twigs and is lined with barks, evergreen and other green vegetation. The location of the nest may be over 100 feet from the ground level in a large tree or cliff ledge. Nest building, incubation, feeding of the young is done by both sexes. They have one brood per year, laying 2 to 3 brown spotted bluish-white to white eggs that are approximately 2½ inches long. The incubation period is 28 to 35 days.



The song of the Hawk is a harsh high pitched descending scream *keeeeer-r-r* or a screaming *kree-kree-ree-e-e*. Its flight pattern is with strong and rapid beats followed by a glide. You will often see them soaring on thermal updrafts.

Museums, Treasures of the Northeast By: David Mathieson - Museum Curator

In response to the fact that there are several claims being made by various groups declaring to have "Native American Indian Museums" or specifically "Abenaki Museums" we provide this first article related to the issue of what qualifies as a Native American Indian museum. These articles are being written by David Mathieson, Museum Curator.

Back in 1974, I was traveling along the Connecticut coast along I-95 on my way to NYC on business

when I decided to get off the highway for a break from the tedium of the morning rush hour traffic. I stopped in Old Lyme and while sitting in a coffee shop I picked up one of the many chamber of commerce newspapers and noticed an article advertising a Nut Museum. In 1968 I started my career in the museum field and was at this time still interested in all things "museum". I read the article and was interested enough to make my way back to Old Lyme a couple of months later to visit this "Nut Museum". This visit and my introduction to its proprietor, Elizabeth Tashjian, was delightful and interesting. It truly fit into a category of museums that would be called a "cabinet of curiosities". This is a term going back to the European renaissance where the wealthy accumulated, in a specified room, a vast number of oddities from around the world which would tell a multitude of stories or provoke endless conversations. This type of eclectic exhibition persisted well into the early twentieth century and in the more remote areas persists even until this day. These cabinets of curiosities were the forerunner of the modern museum.

By the close of the first half of the twentieth century people were looking for more than an exhibit gallery filled with an eclectic grouping of objects. Television and a growing entertainment industry wet the public's appetite and they were now looking for exhibitions with a story line that carried the visitor from an introduction to a final conclusion. Museums responded by creating comprehensive exhibits based on a specific theme. Block buster exhibits such as the King Tut Exhibit of the 1970's toured the US. Due to the success of the Tut exhibit there were other large touring exhibits that followed. The public wanted to be entertained when they went to a museum and that is what had to be given or the public would start to turn away.

At the same time demands were being placed upon the museum community. Advances in preservation, conservation, access to reserve collections, and scholarly publication were being pushed to the forefront. In 1971 the American Association of Museums (AAM) established a set of standards for museums which would apply in their quest for accreditation. In 1972 the American Institute for Conservation of Historic and Artistic Works (AIC) was established. The AIC, "exists to support the conservation professionals who preserve our cultural heritage" and are, "dedicated to the preservation of cultural material". Both these organizations pushed the level of professionalism to the next highest level. A successful museum was no longer that cabinet of curiosities but a place where you could be entertained

and at the same time be provided with a number of facts that could be backed up with the museum's library, reserve collection, written records, and a knowledgeable staff to assist you and guide you in the correct direction for your interests.

In a brief search on the Internet I found that in the northeast (New York and the six New England states) there are 2,206 museums that are listed. On the Vermont Museum and Gallery Alliance web site they list approximately 290 museums that are open to the public in VT. Information gathered on the Museums USA web site lists New York as having the largest number of museums at 750 and Rhode Island with the smallest at 53. This search did not list all the museums in the northeast as a number of them are not aligned with any museum organizations or listed with a professional guild or association. With self professed museums being placed within these figures one could assume that there are over 3,000 museums in the northeast.

All this discussion brings up the question of what is a museum and how can I tell the difference between them? Our interests are with Native American history and culture. What museums have exhibits and collections that pertain to the eastern woodland tribes and their family groups? Someone may have a small collection of eastern pottery and baskets. They may be looking for a museum that will care for this collection and preserve it for future generations. Who should that person contact and what should they be looking for in a museum? What questions should they be asking of the institution and their policies and procedures. The next installment to this article will follow in the next issue of the Aln8bak News. I will be addressing these questions as well as a host of other issues that pertain to the museums that are available to us in the northeast.

Book Review

American Indian Mafia

Joseph H. Trimbach,
Special Agent in Charge, FBI retired
and John M. Trimbach
Outskirts Press, Denver Colorado, 2008
ISBN: 978-0-97955855-0-0
Price: \$28.95
Paperback, Pages 630

This is an interesting counter point and view of the incident at Wounded Knee in 1973. It is an FBI agents story about Leonard Peltier and the American Indian Movement (AIM).

Our corporate attorney, Barry Bachrach was Leonard Peltier's defense attorney until he opened his own law practice in 2006. He is mentioned in the book, and he takes exception to the remarks made about him.

As for the rest of the book, you will have to read it and make your own conclusions about AIM and what was going on back then. Is this a fact disclosing book or historical fiction?

Say That In Abenaki - *Ida Ni Aln8ba8dwa - Abenaki Greetings*

Prepared by: Joseph Elie Joubert
25 February 2008

Good Morning (good the Sun is raising)
Wlisp8zo O-Lee-Sp8-Zo

Good Afternoon (good after the Sun)
Wlikizi Paskwa O-Lee-Key-Zi / Pas-Kwa

Good Evening (good end of day)
Wliwl8gw O-Lee-T-L8-G(o)

Good Night (good the dark period of the evening)
Wlitbokw O-Lee-T-Boo-K(o)

Good Day (good day)
Wlikizokw O-Lee-Key-Zo-K(o)

Hello (an expression of greeting)
Haaw Haa-O

Hi (expression of greeting indicating the recognition of another person, or persons in your presence)
Kwai K-Why-E

A Surprise Encounter (expression of greeting indicating that you have not seen the person for a period of time)
Paakwin8gwezian Paa-Kwe-N8-Gwe-Ze-Ann

How Do You Do (how are you living)
T8ni Kd'8llo8wizin T8-Ne/Key-De8l-L8-We-Zin

Welcome (expression of greeting indicating that you graciously receive someone or something)
Wlilintona O-Lee-Lin-Toe-Na

Thanks (thank you - expressing gratitude for what you received)
Wliwni O-Lee-O-Knee

Please (if you think well of it)
Liwlaldamana Lee-O-Lal-Da-Ma-Na

Return Again (return again)
Pedgi Mina Pit-Gee / Me-Na

8 = Ô or ô = nasal long "o" sound

Abenaki Word Search

Word Search - Feelings & Character

WORDS TO FIND:

AGAJEW8GAN	SHAME, BASHFULNESS
GICIDAH8MO	ESTEEM, APPRECIATE
GAGIWAMALSI	FEEL TROUBLED, DISTURBED
ALAMIZI	TO BE GLAD, AMUSE YOURSELF
GIN8BAW8GAN	COURAGE, BRAVENESS
OLIGOW8GAN	BEAUTY, GOODNESS
OLIDAH8DAM	APPROVE OR ACCEPT
K8KKANI	N O R M A L , U S U A L , UNDISTURBED
GW8ZODA	SHUN, AVOID, SOMETHING
GAGINI	BRAVE, VERY STRONG
WAH!	EXCLAMATION OF VEXATION
GAG8WIDAH8ZO	HE FEELS ANGRY
NSKAZILAWA	FEEL ANGRY, QUARRELSOME
NS8AMALSI	FEEL DANGER, FEAR
NSKAZIGW8GAN	ANGER
LALDA	BELIEVE, THINK
ZAHAGEJAA	GREEDY, HARD HEARTED
GEZALMA	LOVE
APCIGI	DISAGREE
ADAGIGO	HE IS DISHONEST
YAH!	EXCLAMATION OF JOY
ALCOWALDA	AS HE WANTS, THE WAY HE WANTS

G	A	G	8	W	I	D	A	H	8	Z	O	G
I	Y	A	N	S	K	A	Z	I	L	A	W	A
C	A	G	S	G	A	G	I	N	I	H	O	G
I	H	I	8	G	W	8	Z	O	D	A	L	A
D	I	W	A	P	C	I	G	I	8	G	I	J
A	L	A	M	I	Z	I	W	A	H	E	D	E
H	A	M	A	D	A	G	I	G	O	J	A	W
8	L	A	L	C	O	W	A	L	D	A	H	8
M	D	L	S	G	E	Z	A	L	M	A	8	G
O	A	S	I	K	8	K	K	A	N	I	D	A
O	L	I	G	O	W	8	G	A	N	P	A	N
G	I	N	8	B	A	W	8	G	A	N	M	D
P	N	S	K	A	Z	I	G	W	8	G	A	N

Speaker Speaks -

At long last we have a new home and headquarters in New Hampshire. We moved in on the first of February. Our place was already buried in three feet of snow at that time... and it did not stop snowing until April. Every "dusting" of snow turned out to be another 6 to 12 inches. From what we can measure it appears that we had around 120 inches of snow, not to mention the freezing rain that made everything even harder to deal with.

I noticed that an animal soon started to show up each night after the snow storms. After tracking it on several occasions I determined that it was a Bobcat. I am a real "cat-lover" so the fact that a Bobcat has been here is very special to me personally. I think that this spring and summer will be particularly interesting to discover what plants and herbs grow here and what animals frequent our new lands.

On the Abenaki community front, I am with a troubled heart that these "alleged leaders of the Sovereign Abenaki Nation" are going down the path of domination over the greater community and stepping on anyone in their way. The things that they are doing are so contrary to what we stand for as a People.

The articles that are in this news are only those issues that are and can be made public. You can only imagine the behind the scenes scheming and illegal activities that are still ongoing. The book review that we highlighted, American Indian Mafia, makes you wonder. What has our community become and who is controlling it? It seems that many of our people have become nothing more than gangs of unlawful thugs and criminals that are hiding behind eagle feathers! Where are our elders, warrior societies, AIM, BIA, and law enforcement when you need them?

To those of you that have our records, now is the time to return them, "the dust has settled!" Do not wait much longer your time is running out, you will be held accountable for all that you have done!

I will sweat and pray with the sacred pipe for the survival of the Abenaki People, we need the help of Kchi Niwaskw as well as the wisdom of our Elders and the guidance from our ancestors so that our generations to come have a future...

N'lets! N'al8gom8mek! - All Our Relations!
Paul W. Pouliot, Sag8mo

